

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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What \$20 Invested for God Will Do!

3313 E. 7th St.
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November 16, 1949

Sword of the Lord Publishers
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

Enclosed please find check for \$10 for ten subscriptions to THE SWORD OF THE LORD. The paper has helped me in many ways. When I was called to my present church last winter, the Lord led me to propose to the church that we take \$20 of the missionary money to send the paper to twenty families in the church. Since then, in the past eight months, we have had 125 conversions, the Sunday School and church have tripled, prayer meeting running from forty to eighty-five each week. Praise the Lord for all His blessings.

LLOYD R. SMITH, Pastor
North Acres Baptist Church.

Subscriptions for Christmas

Only 13 more shopping days!

And if you get this issue of THE SWORD OF THE LORD after publication date, you have less time than that. The stores are crowded. Most people have limited means. So we think that subscriptions to THE SWORD OF THE LORD make ideal Christmas presents. Consider the following reasons:

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2. It is a Christmas gift long remembered. \$1 sends it for 8 months; \$2 for 16 months; \$3 for 2 full years—an every-week reminder of your thoughtfulness.
3. It is the least expensive of dignified and appreciated gifts. What else can you get for \$1 that would be received as a serious and important gift?
4. It will be counted a luxury gift, not a necessity. People will

buy socks and ties, hose and scarfs, dresses and hats, if they do not get them for Christmas. But reading matter, while often more important than physical necessities, is looked upon as something extra, a special gift. For the same reason that one gives flowers or candy or jewelry, THE SWORD OF THE LORD shows extra thoughtfulness.

5. How much time and trouble you save by sending THE SWORD OF THE LORD! You might shop a half day or more for inexpensive or thoughtful gifts for ten families and still not be sure that your gift is something that they would appreciate or that it would not be duplicated. But you can in five minutes make out a list of names and addresses, send a check or money order for \$10 and each one will not only get THE SWORD OF THE LORD, but a nice gift card announcing it is a gift from you. What a saving of time and trouble!

6. Best of all, THE SWORD OF THE LORD brings a Christian

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What a Believing Sinner Receives

By EVANGELIST ROLFE BARNARD

(Sermon preached at Bethel Baptist Church, Chicago, Illinois, March 6, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—I Pet. 1:23.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."—James 1:18.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

Truth has many sides. And in what we call salvation—the salvation of a sinner who believes in Jesus Christ as his Saviour—are included several marvelous things. All of them fit together to make up what God does for a sinner when he believes on Jesus as His Saviour.

But because there is so much confusion in the minds of people, I desire tonight to go into these things step by step. If I seem to be a little meticulous, it is because I want to help every Christian who is trying to win souls to Christ and because I want to preach the truth to every person here who is not a Christian.

Up and down the land I find that people, by listening to us preach, seem to have the impression that in order for one to be

saved God must give him some great experience. I find them waiting for what they call a change of heart, but mean a surge of emotion. The average sinner who listens to the average preacher would never be able to make heads or tails out of what he is hearing in trying to find the answer to the most important question on earth: How can a poor old sinner be saved?

Whether or not you are a Christian, I beg you to listen prayerfully. So many of us preachers preach not the Word but what we hear somebody else say about the Word. But I am dealing with eternity-bound souls; I must be honest with you and with the Word

of God. I must preach the truth. Now, how can this salvation be obtained? What can a poor sinner do to be born again? How may we know that we are children of God? How may we know that we have been born from above?

Redeemed by the Blood

First, when a poor old doomed, damned and lost sinner puts his faith in Christ's dying for his sins, he is saved from Hell by the blood of Jesus Christ. The only thing under the stars of God that has any merit to keep you out of Hell is the shed blood of Jesus Christ. It is not your faith. The only thing on earth that you can afford to depend on to keep you from spending eternity in Hell is the shed blood of Jesus Christ. The only merit is in the blood. The Bible does not say that apart from faith there is no remission of sins. The Bible says, "Without shedding of blood is no remission" (Heb. 9:22). A sinner must trust, but only in the blood. The only Person who ever did anything of merit at all to keep sinners out of Hell was Jesus Christ, who died to pay for sins.

First Timothy 1:15 says, "This is a faithful saying, and worthy of all acceptance, that Christ

66,000 Copies of
THE SWORD OF THE LORD
Printed This Issue

The Unpardonable Sin

By EVANGELIST JOHN R. RICE

Showing That the Blasphemy Against the Holy Ghost, the Unpardonable Sin, Is Not "Simply Ascribing to Satan the Works of the Spirit," But Is a Definite and Final Rejection of Christ by a Greatly Enlightened and Convicted Sinner Who Will Not Accept Christ as Saviour

Dear Brother —:

Your nice letter of May 18 regarding the unpardonable sin deserved an earlier answer. But I have been overwhelmed with work, have been away from the office much of the time and so the letter went by without an answer until now.

I have read very carefully what Broadus says about the unpardonable sin in his commentary on Matthew, and of course I am very familiar with the notes in the Scofield Reference Bible. And I have long been familiar with the position that the unpardonable sin is simply "ascribing to Satan the works of the Spirit," as the Scofield Bible paragraph heading puts it.

There are several things, however, that seem to me to clearly prove that the unpardonable sin is much more than simply saying that some work of the Spirit is the work of the Devil. Please consider the following.

I. Sin of Pharisees

Consider the clear distinction between the Pharisees said and what they thought, as expressed in Matthew 12:24, 25. What Jesus said about the unpardonable sin was based not on the words of the Pharisees but on their thoughts. Their sin was not in what they said but in what they did in their

hearts. With their words they ascribed the works of the Spirit to Satan. But in their hearts they personally rejected Christ and rejected the moving of the Holy Spirit to lead them to repentance. So, as Jesus clearly teaches, their sin was not against Jesus, but against the Holy Spirit whom they resisted in their hearts, though their words were against

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THE CHRISTIAN HOME

By Late Methodist Evangelist GEORGE R. STUART

(This sermon was preached March 8, 1895, to five thousand people in the great entertainment hall of the Exposition Building in St. Louis, Mo., during the Jones-Stuart meetings in that city.)

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him." (Genesis xviii 1, 9.)

I shall throw myself upon the sympathy and prayers of this great audience tonight as I invite your attention to a subject that ought to engage the thought of every character present. If you are a father or a mother, a son or a daughter, the subject of this hour ought to secure your thoughtful attention. I shall go with you tonight to the dearest and most sacred spot on earth to you and me—a spot around which cluster the sweetest associations and the most precious memories. I shall speak tonight of home. The longer I live, the more I visit from home to home, the more I see of the sorrows and cares, the successes and failures of this life, the more I am impressed that the home

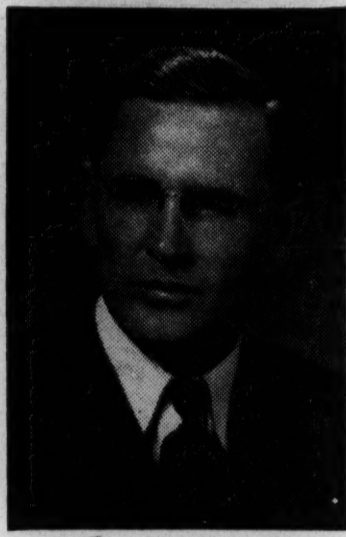
problem is the greatest problem of our civilization. The homes of our country are so many streams pouring themselves into the great current of moral, social, and political life. If the home life is pure, all is pure. The home is the center of everything.

From the proper or improper settlement of the home question comes more of joy or sorrow, more of weal or woe than from all other questions combined. Build your palaces, amass your great fortunes, pile up your luxuries all about you, provide for the satisfaction of every desire; but as you sit amid these luxuries and wait for the staggering steps of a drunken son, or contemplate the

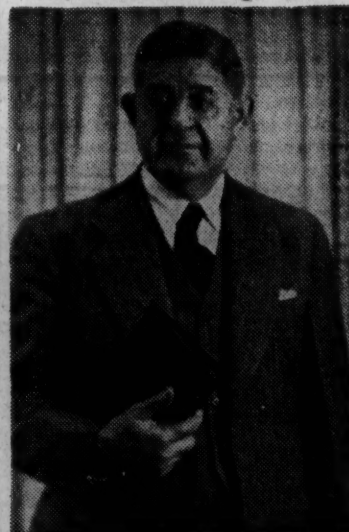
downward steps of a wayward daughter, happiness flies out of your heart and your home. There is nothing that can render happy the parents of godless, wayward children. Around the home circle of the cottage or the palace are greater possibilities of joy or sorrow than in all the rest of the world. Not only does the happiness of the world center in the home, but the moral, social, and civil life of the world emanates from the home. Every drunkard, every gambler, every debauchee, every lost character once sat in mother's lap and learned the mother tongue and mother thought and mother action—the mother life. The downfall of every character can be traced to some defect in the home life.

If God Almighty has fixed it up so that we cannot take our children to Heaven with us, He has put us in a horrible condition. The prettiest picture earth furnishes

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Evangelist Rolfe Barnard



Dr. John R. Rice

What a Believing Sinner Receives

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Jesus came into the world to save sinners." That verse does not say that Christ Jesus came into the world to help save sinners. Christ did not die to help save any man. He came to SAVE sinners; He went to the cross in order to save Hell-bound sinners. Let me repeat it: that is the only thing on earth that will keep you from going to Hell. In dealing with poor lost sinners, how we poor preachers try our dead-level best to get them to see and act on that truth! They want some kind of feeling, or something else. But feeling will not keep you out of Hell. Only the shed blood of Christ can do that.

Thank God, the Scriptures tell us that Jesus saves us by redeeming us, that the price He paid to redeem us from our sins was precious blood shed on Calvary. The Scriptures tell us that by dying He obtained eternal redemption for us. Romans 3:24 says: "Being justified" (justified—when a sinner believes that Jesus died to pay for his sins, he stands justified in God's sight as if he had never sinned.) "freely" (it does not cost a thing.) "by his grace" (He justifies freely people who do not deserve salvation.) "through the redemption that is in Christ Jesus."

What is redemption? Redemption means payment for something. Redemption means going down to the market and paying the price of an article. The blood redemption that price of our redemption, that price to redeem us from sin so that we will not have to pay its awful penalty. It is in Christ Jesus. It is not in your church membership. It is not in the fact that you live a little better life now than you did before you joined the church. Nor is it in the fact that you are good. But it is in Christ Jesus!

As I talk to people, or as I ask them questions and listen to them talk, they reveal that they are depending on everything except the one thing that will keep them out of Hell—the shed blood of Jesus Christ. Brother, the first thing a sinner needs is for somebody to do something for him so he will not have to go to Hell. The only thing that will keep him out of Hell is the shed blood of Jesus Christ. Thank God, that is all I am depending on—the fact that Jesus died for my sins. To depend upon that blood alone to save is saving faith.

Cleansed by the Blood

Now, when a sinner believes on Jesus as his Saviour, he is cleansed by that same blood. Oh, He has sanctified us, as we are told in Hebrews 10:10, through the offering of His own body. And by His own will He has perfected them that believe. Nearly nineteen years ago I believed on Jesus Christ as my Saviour, and through the precious blood of Jesus that was shed on Calvary (and blood means death applied) I was made as clean in the sight of God as I will be when I get to Heaven. I cannot understand that, but I sure am glad it is so! Oh, it is the blood of Jesus Christ! It is not your good deeds nor a few things like that, but it is the blood of Jesus Christ His Son that cleanseth from all sin. You think that by washing up pretty good every day that will fix you all right; but the only thing that will cleanse the stain of sin is the blood of the Son of God. The only thing that will keep a sinner out of Hell is faith in the shed blood of Jesus Christ.

Now one is saved when he believes on Christ as his Saviour, not when he receives a new nature, not when he is born again. Being born again will not keep you out of Hell. Receiving a new nature

will not keep you out of Hell. Receiving a new motive from God will not keep you out of Hell. Nowhere in the Bible does it say that a new nature secures redemption. These are the results of redemption, not its price. Salvation comes when you put your faith in Jesus' dying for your sins, not when you have some big feeling, not when you have the rest of what God does. When you go out to deal with eternity-bound souls, please keep their feet to the path of trusting the shed blood of Christ. That is the only thing that will do the job. If we would preach what the Bible teaches, we would not have such a hard time getting people to put their faith in Christ. That is the only thing that has power in it. Why is it that so many people whoop, holler, pray and shout, call it salvation, and then go back out to the hogpen? Because they trust something besides the one thing that has power to rid man of his sins—the shed blood of Jesus Christ.

You say, "Oh, that it too easy!" Brother, there is power in the blood. The only thing that can clean a sinner is the blood of Jesus Christ. We think that if we tell people that all they can do is to trust that shed blood, they will have just a mental acceptance. But, oh, my friend, if a man really does it, he comes into contact with the Holy Spirit of God who gives him a new nature and a new birth; and He gives it only to people who trust the shed blood of Christ to keep them out of Hell.

A New Nature, a New Birth

Somebody says, "All right now, if we are saved through faith in Christ as our Redeemer, why the need for the new birth?" When I started I said that truth has many sides, and I am taking it step by step. Salvation is being redeemed from the penalty, the filthiness, the defilement of sin. God would be a monster if He should send me to Hell when I am depending on the shed blood of Jesus Christ to keep me out. That would mean that He would punish the same sin twice, and God does not do that.

You say, "If that is all there is to salvation, if that will keep me out of Hell, why do I have to be born again?" Well, when a sinner believes in Jesus Christ as his Saviour—not when he says he does, but when he does; not when he sobs or cries, but when he puts his faith in Jesus Christ—then, thank God, God does something else. He does it all at the same time. It takes me time to describe it, but it happens in a moment, in the twinkling of an eye. God does something else. Salvation is more than an escape from Hell. God does something that makes a man fit to live while he is on the earth, and makes him so he can enjoy Heaven. But then if God did not do a thing to an old sinner like Rolfe Barnard except fix him up so he would not have to go to Hell and cleanse him of sin and then send him back out into the world, the next day he would get dirty again. He would not be clean any more. But Rolfe Barnard put his faith in Christ to keep him out of Hell, God's Holy Spirit gave him a new nature. And I will say this, that if you love righteousness and hate sin and if your sin distresses you, that is the work of the Holy Spirit. We get our spiritual natures through the work of the Holy Spirit, and the Holy Spirit gives that to believing sinners.

Suppose God did not give people a new nature? Suppose God just left men saved, but not fit to live

a victorious life. Anybody who is trusting in Jesus' shed blood will not go to Hell, but a man just trusting in Jesus' blood for salvation but without a new nature, would not be fit to live a victorious life; so God gives him a new nature. He makes him love righteousness and hate sin. If He did not do it—if I had been left simply with an old nature, with no hatred for sin, with no desire for holiness, I would live the same kind of life that most church members live, because I fear many of them are not saved.

In the second place, if all God did was to fix it for somebody else to pay for my redemption and did not give me a new nature and a new birth, if ever I got to Heaven wouldn't I be the most miserable man in the world? Wouldn't it be awful to take somebody to Heaven who loves sin? Why Heaven would be ten million times worse than Hell for an unregenerated sinner. Somebody who loves the ballroom, or the card table, or the theater and other things like that—the sinful pleasures of this life—wouldn't it be awful to take him to Glory without a change of nature? God will not do that. You can put it down that the people who spend eternity in Glory are going to enjoy it up there. You cannot even get the average church members to a prayer meeting. They need not worry about going to Heaven! God is not going to make Hell out of Heaven; and Hell would be pleasant beside Heaven for an unregenerated sinner.

So God gives the believing sinner a new birth, a new nature so he can enjoy serving the Lord on this earth and so he will have a good time when he gets to Glory.

The shed blood of Jesus Christ will keep you out of Hell if you will depend on it, and the new birth will furnish you with a nature that will fit you for Heaven. And it all comes as a gift from God. All on earth the old sinner does or can do is to believe on Jesus Christ, then God does the rest.

Now, beloved, you are born again when you believe on Christ. You are begotten by the Holy Spirit. "He came unto his own, and his own received him not. But as many as received him, to them gave him the right to become the sons of God, even to them that believe on his name: Which were begotten" (in your Bible it is **born**, but in the Greek it is **begotten**), "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The baby is begotten and then it is born. And when a man or woman—when a sinner believes the truth and depends upon it that Jesus died for his sins, he is born again, but not until then. That is the only way he can be born. You can call the new birth a happy, shouting feeling if you want to, but men are born again when they believe, depend upon, the truth of the gospel. Nobody is ever born again except by believing and depending upon this truth of God. We are born again not by corruptible things but by the incorruptible Word of God. He brought us forth by the Word of Truth.

Listen to me now! If men are born again by believing the truth and so trusting Christ, maybe we had better go to preaching it. Maybe we had better get this business of salvation out of the air and out of the clouds. What is the truth that a sinner must believe or rely upon, if he is to be born from above? Paul said, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (I Cor. 15:3). Nobody has ever been born from above who did not believe that. Any man who ever did believe it

and personally trust in Christ to save, was born from above.

Everlasting Life

Now, what does the new birth give to the sinner? When a person believes in the Saviour who died for our sins, not only does it keep him out of Hell, but when he believes the truth, God gives that sinner everlasting life. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). And in John 3:36 we are told, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Isn't that plain enough? It is as plain as it can be. But, beloved, one who has believed on the Son has everlasting life, and one who has believed on the Son is born again by the Word of God. We are born again by trusting Christ who died for our sins. The new birth is not something that comes down out of the sky and makes us happy, but it is something that God does for a poor, old sinner when he believes and definitely relies upon the truth that Christ died for poor old sinners.

And that life one gets by trusting Christ, thank God, is everlasting. In John 6:37 Jesus says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And in John 6:47 he tells us, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." I turn to John 10:28 and read where Jesus said, "And I give unto them eternal life; and they shall never perish."

A New Motive

But there is something else we get when we are born again. Not only do we receive everlasting life, but we receive a motive we never had before. The only person on the face of the earth tonight who serves God out of love is the born-again child of God. Maybe I had better repeat that. The only religion this world knows anything about that provides the motive of love for the service of man to God is the Christian religion, the religion of Jesus Christ. Go around the world—see the little mother over yonder in India taking her child down to the River Ganges to throw it in, in the hope that by offering her child her god will get in a better humor with her, and you have the motive of fear. "Oh," you say, "Brother Barnard, I go to church; I am a Christian." Why do you go to church?

At Harvard University during World War II they were trying to teach me how to be a chaplain.

The Catholic chaplains had to go to mass at five o'clock. One day one of the Catholic chaplains whom I admired more than any of them that I met, came back from chapel and said, "I'm glad that damn thing is over."

I said, "What do you mean? Do you mean that is how you feel toward going to mass?"

"Yes."

I said, "Don't you want to go?"

He let out an oath and said, "No."

"Well, why do you do it?"

"I hope by doing so to gain eternal life," he answered.

A religion of fear! If he told the truth, he was lost. And if you are serving God in order to get to

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The Christian Home

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is a whole family on the way to Heaven; the most horrible picture is a whole family on the way to Hell. I believe in the truth of the proverb of this Book: "Train up a child in the way he should go, and when he is old he will not depart from it." A child properly trained up to the proper point will not go astray. The normal way to get rid of drunkards is to quit raising them; the normal way to get rid of liars, thieves, and debauchees is to quit raising them. Every man steps from the home door into the social, moral, and civil world. What he is upon the home step he will be in the field of life.

When Mr. Gladstone and Mr. Talmage were talking over great international questions, Mr. Gladstone flashed his intelligent eye upon the great preacher and said: "There is but one question. Settle that right, and you settle all others. That question is Christianity."

I stand in my place tonight to say that if you settle Christianity right in the home it settles all questions everywhere. National life never rises above the home life and never sinks below it.

When the Lacedaemonian desired Lyncurgus to establish a democracy in the State, he replied:

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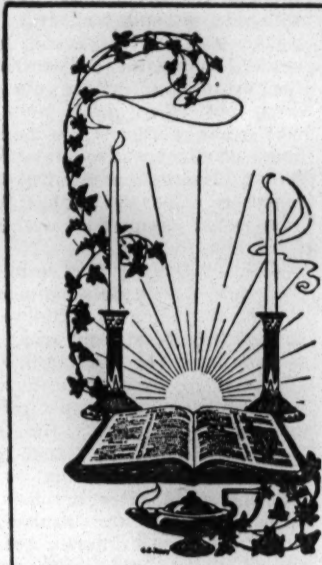
"Go you, friend, and make the experiment first in your own house."

Napoleon being asked, "What is the greatest want of the French people?" replied: "Mothers."

Church life cannot rise higher than home life. I have no faith in the woman that talks of Heaven at church and makes a hell of her home. If I were investigating a woman's piety, I would rather take the evidence of the cook than of the preacher. The talk of a clean heart at the church is discounted when no soap is used at home. The talk of a perfect Christian life is discounted by the absence of buttons and big patches on the clothes of unkempt children at home. Some men talk in the church like angels and talk to their families like demons. Church religion never goes above home religion. You cannot shout higher than you live. Home is the head fountain. When water rises above its fountain it has to be forced with a pump. When I hear people talking at church higher than they live at home, I know the talk is pumped up. People who do not quarrel at home rarely quarrel with their neighbors. As we live in the home world, so we live in all worlds, whatever our professions are.

Henry Grady, the brilliant Georgia orator so short lived to the regret of this great republic, tells us where he found the home of his country. As he stood in Washington and looked upon the capitol for the first time tears came to his eyes, and he said to himself: "Here is the home of my nation. That building is the official home of the greatest nation God's eye ever saw." A few weeks later, after spending the night in an old-fashioned country home, where the noble Christian father read from the old-fashioned Bible and knelt with his children around the family altar; and after having associated for a day and

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JOHN R. RICE, Editor

night with the manly Christian man and the noble Christian woman in this old-fashioned Christian home, he said: "I was mistaken in Washington; that pile of marble, magnificent as it is, is not the home of my country, but here in these country homes are reared the men and women of my country."

These homes give us our men and women. Brick and marble do not make a country; men and women make a country. When God himself would start a nation he made the home life the deciding question, and selected Abraham as the foundation on the ground set forth in my text, because God knew him, that he would command his children and his household after him, and that God would therefore be able "to bring upon Abraham that which he had spoken of him."

God's ideal nation starts with the home, with the father of the home "walking in the ways of the Lord, to do justice and judgment," and his children and his household following after him.

The two central ideas of the home life expressed in this text are the fundamental ideas of a successful home and national life.

Home Authority

Home authority and home example are expressed in the words, "He will command his children and his household after him." The ten years I spent as a school-teacher, where from the log school-house in the mountains to the boarding college of the towns, I met every class and condition of children—where, as the old gladiator said, "I met upon the arena every shape of man or beast"—I learned the great truth of this text, that home authority and home example settle the great question of life and character. The years spent as a Methodist preacher, visiting from house to house, and the years spent in traveling over this great country of ours, have only furnished illustrations on every hand in proof of the fact that neither the law nor the gospel can make a Christian nation without the help of home authority and home example.

Anarchy is not born in the Haymarket of Chicago; outlawism is not born in street mobs. The question of obedience to law is settled in childhood. The child who does not obey his father and mother will obey neither social, civil, nor divine laws. When God said, "Children, obey your parents," He told the world where obedience originates.

The most dangerous sign of the times is the neglect of home life and the growing disrespect of children for parents. Themistocles once said: "My little child rules all Greece." When asked what he meant, he replied: "The little child rules its mother, the mother rules me, I rule Athens, and Athens rules all Greece." They have many representatives in this country.

A little six-year-old boy can scream and stamp and boss a household, postpone a trip, change

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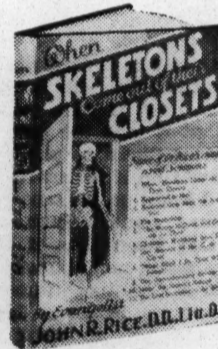
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The Christian Home

(Continued from Page 3)

a program, and bring father and mother to his terms.

I was in a home sometime ago where a father asked a little six-year-old child to shut the door. She replied: "I won't do it."

He said: "Poor papa will have to shut it himself."

She replied: "I don't care; I won't."

And I saw poor papa get up and shut the door. Having been an old school teacher, I wanted to borrow that child for about fifteen minutes; but upon mature reflection I decided that her father was the fellow that needed lending. No man can bring a greater curse upon law and order and a good civilization than to turn such creatures out into the world. Uncontrolled at six, and outlaws at twenty.

A lady once heard me tell this incident. Her little boy was present. She asked him on their return home if he had heard the incident. He replied: "Yes, mamma." She asked him what the little girl needed, supposing that he would answer, "A whipping;" but the little philosopher replied, "She needed a daddy." The need of the world today, in the vernacular of that child, is some first-class daddies and mummies.

Many of our boys are like the fellow who came down the river to Knoxville on a log raft with his father, and when asked where he was "brought up," replied: "I wa'n't brought up at all. I just come down on the raft with dad." Many boys have never been properly brought up; they just drifted along with a careless father.

The learning of the academy, the college, the university, may fade from the mind, but the simple lessons of home defy years and live on. The words of a mother make deeper impressions

than any other words that touch our plastic childhood. The mother of Walter Scott was well educated and a great lover of poetry and painting. The mother of Byron was proud and ill-tempered and violent. The mother of Napoleon Bonaparte was full of ambition and energy. The mother of Lord Bacon was a woman of superior mind and deep piety. The mother of Nero was a murderess. The mother of Washington was a pure and good woman. The mother of Patrick Henry was eloquent in speech. The mother of John and Charles Wesley was intelligent and pious and full of executive ability. The mother of Doddridge taught him Scripture history from the Dutch tiles on the fireplace, on which there were pictures of subjects taken from the Bible.

When the Devil robs a boy, the last thing he takes are the early impressions made by his father and mother.

I talked with a trainer of the finest lot of educated dogs that ever went through this country. I asked him to give me two or three rules for training dogs. He replied: "First, I get a dog when he is a pup. I get full control of the pup, and then everything is easy. I have him to do over and over the part he is to perform in public until it becomes a habit." As I walked away I said: "God gives us our children when they are little. He has made them to look like us, talk like us, and to imitate us naturally in all we do and say." What an opportunity! And if we were only as wise as the dog trainer, and would get complete control of the child, and have him to perform over and over the part he is to play upon the stage of human life, he should find the truth of the proverb, "Train up a child in the way he

should go, and when he is old he will not depart from it."

Prayer and Hickory

A lady who had reared seven noble Christian sons, with not a black sheep in the fold, was asked by an old friend of mine how she did it. She replied: "I did it with prayer and hickory." Two better instruments were never used. I do not mean to encourage the brutal punishment of children, but when solid piety and wholesome authority go hand in hand, obedient and pious children follow. Example and authority go together. God knew that Abraham would command his children after him.

After delivering this sermon in the State of Virginia on one occasion, a gentleman came to me, gripped my hand, and said, with tears in his eyes: "Don't fail, wherever you go, to impress upon the people that old woman's prayer-and-hickory method." He said: "I was an indulgent father of an only son. I was sitting by my fire one night after my boy had been sent home for insubordination to college authority for the second time. Wife said: 'Why don't you come to bed?' I replied: 'I cannot sleep.' 'Why?' said she. I said: 'I am thinking about our boy.' She replied: 'It is your fault; you have never controlled him, and how could you expect others to do so?' The words were like a dagger in my heart, but I knew they were true. I sunk down on my knees by the chair and said: 'O God, if you will forgive the past, I will control that boy in the future.' I slept but little that night. The next morning, after breakfast, I said to the boy: 'Come and go with me.' He was fifteen years of age. We walked out into a woodland near the house. I cut a good switch, rehearsed to the boy his course of disobedience, explained to him my own mistakes, and told him that I had brought him out there to correct him for his disobedience. I told him to take off his coat. He replied: 'I won't do it.' I looked him in the face and said: 'My boy, I am your father; you are my son. I promised God Almighty last night on my knees that I would control you and I will whip you here this morning, or you or I will die in this woodland. Take off your coat, son!' He saw in my eye for the first time in his life the spirit of authority. He drew his coat in a moment, and I gave him a whipping, at the conclusion of which I said 'Now kneel down with me; and we knelt there together and I told God of my own neglect and of my boy's wayward conduct, and promised God in the hearing of my boy to be faithful to my duty the remainder of my life, and prayed God's blessing on my wayward child. When we arose from our knees he put his arm around my neck and his head on my bosom. We wept together for a long time. Then he looked up and said: 'Father, I will never give you any more trouble.' And from that day to this I have never had a care about him; he has been the most obedient son a father ever had. He is married now, is a steward in the Methodist Church, and no truer, nobler Christian man walks the earth than my precious son."

How many a wayward boy all over the country might be saved by the proper combination of wholesome authority and a godly example! Our children are turned out on the streets of the cities, and God only knows where they go and what they do. The boys and girls in this country are like Tennessee oats in dry weather—they "head" too soon. Girls are women at thirteen, and boys are men at fifteen.

Passing down the streets of Chattanooga I saw an old cow trotting along at the rear of a wagon. She was not tied, but everywhere the wagon went the nose of the old cow was close to the hind gate. She paid no attention to carriage or wagon or street car. She followed the wagon, and I could not understand it. I waited until the wagon approached me, and ascertained the secret. A little calf was in a box up in that wagon. She was determined to see what became of her calf. I pointed it out to a friend, then called his attention to three little boys standing in the door of a saloon across the

street, and said: "I do not know where the mother of those boys is, but that old cow is a more faithful mother than the mother of those three boys. The old cow is determined to know where her calf goes, but the mother of those boys doesn't care where they go." I never see a hen gather her little ones under her wing as a hawk flies over the yard but I wish, while our moral atmosphere is literally full of hawks of hell, that our mothers and fathers would keep their children close under the parental wing and shield them from the temptations of the evil one.

Mrs. Susanna Wesley, who to the world such a noble family, the lives of whom will bless the world for generations to come, heeded the command of God in the rearing of her nineteen children. Her first step, she says, was to get complete control of the child. How that is done I cannot tell you. I wish I could give an unerring rule, but the rule differs

with the disposition of the child. One thing is true: authority is necessary. Take the child and the problem to God; but as you love your child and fear your God, secure its obedience to your authority.

"Oh, If I'd Had a Mother"

A poor young man stood before the judge to be sentenced to death; and when the judge asked if he had anything to say why the sentence of death should not be passed upon him, he bowed his head and said: "O, if I'd had a mother."

Many a boy who has gone into a life of reckless folly, without restraints of home, can stand up in his debauch tonight and say, "O, if I'd had a mother! O, if I'd had a mother!" Some boys can say as the tramp said when asked how long he had been an orphan, "I was born an orphan." I am profoundly thankful above all things for the fact that I have a mother.

(Continued on Page 5)

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What a Believing Sinner Receives

(Continued from Page 2)

Heaven, you are lost, too. And if you are keeping away from a sinful life and are trying to do right without loving God and simply because you are afraid that if you do wrong God will send you to Hell, you are lost, too. The only person who serves God out of love is the person who has been born from above. We do not pay any attention to motives, but God does. We look at men's deeds, but God looks at their motives.

Multitudes of people in the

reach of this church think they are going to get to Heaven because they go to church, but they go to church out of fear. Christians serve God out of love. If you do not, you are not a Christian. The principle of the Bible is that the one who is forgiven the most, loves the most. Oh, beloved, listen to me now: if your sin was so black that it took the precious blood of Jesus Christ to save you, you will love Him if He saved you from sin. I know people who even tithe because some uninstructed preacher told them that if they would they would make money by it. But if a Christian tithes he does so because he loves Jesus. I wonder why you do what you do? So you will not go to Hell? If so, you are lost. But if what you do for God you do because you love Jesus, you have been born from above. There is not anybody in this world who serves God out of love except born-again men and women.

Now, all of that comes to a believing saint when he puts his faith in Jesus Christ. God gives salvation, cleansing from sin, spiritual life and a new motive that nobody else has, the instant a sinner puts his faith in Christ; not when he walks down the aisle and says he does, but when he does it; not when he cries and prays, but when he puts his faith in Jesus Christ.

During the Civil War a man went to sleep on sentry duty. He

(Continued on Page 8)

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The Christian Home

(Continued from Page 4)

good mother—a mother, who, when she said, "George, you shall not," saw that I did not. If I did, then she did. I owe all that I am morally and religiously, to the authority of a good mother.

I also owe my life to that authority. I give this little history, which is sacred to me. A few years ago three other young men and I planned a trip to Europe. We had read and talked and planned for months. A few months before we were ready to start I mentioned the trip to my mother, who since my father's death has made her home with me—and it has been my sweetest pleasure to give her the sunniest and best room in my home. When I mentioned the trip, she said: "George, I am getting old; you are my only stay; I am afraid of the ocean; I cannot let you go while I live. Wait till I am gone, and then you can go to Europe."

I thought it was a mere kind of sentiment with mother, and decided that I would get all things ready for the trip, believing that in the kindness of her heart she would yield her consent. I had made arrangements, temporarily, as some of you possibly have done permanently, to have my father-in-law take care of my wife and children, and all things were ready for the trip.

A short while before we were ready to start I stated in the presence of my mother: "Well, we are off soon for Europe."

She looked up and said: "What is that, George?"

I said: "We have everything ready, the trip is all organized, and we start for Europe soon."

Straightening up in her chair, she looked me straight in the face and said: "George, I told you once I did not want you to go. I have thought over this trip and prayed over it, and I cannot give my consent for you to go; and now I tell you so that you will understand it: You shall not go."

I said: "Mother, do not put it that way." I tried to argue the question, saying: "It is one of the sweetest hopes of my life that you are crushing."

She said: "George, I have prayed over it; my mind is made up. We will not discuss it; you shall not go, and that settles it."

And when she said that I knew it did settle it, and surrendered what to me was one of the most pleasant hopes of my life. I hunted up my companions and said: "I'm not in it."

They excitedly exclaimed: "What's the matter?"

I said: "Mother won't let me go."

They said: "Are you not twenty-one, married and got children, and yet tied to your mother's apron strings?"

I said: "I would not cross the old Atlantic against my mother's wishes for a million dollars."

A few days later I got a letter from Brother Jones, asking me to accompany him on a trip to Canada. The following week we were plowing across Lake Ontario. It was a bright day. Brother Jones, wife, and I were sitting on the deck of the vessel, and as she plowed through the blue waters I said, "This is glorious; how I wish it were on the Atlantic, and I were headed for Europe. I shall always feel that mother was a little harsh in breaking up my European trip."

Brother Jones said: "Well, old boy, the whales might have gotten you in the Atlantic," and we turn we were going in to the supper table at Buffalo, N. Y. Brother Jones had bought the New York World. Just as we reached the dining room door he said: "George, there has been a terrible railroad wreck at Thaxton, Va. My! What a list of those killed!" Looking at the list I saw "Cleveland, Tenn." I snatched the paper from his hand and read, while my blood ran cold: "John M. Hardwick, Cleveland, Tenn., killed and burned; William Marshall, Cleveland, Tenn., killed and burned; Willie Steed, Cleveland, Tenn., killed and burned."

I threw up my hands and said: "O Sam, the next name would

have been 'George R. Stuart, Cleveland, Tenn., killed and burned,' but for the authority of my precious mother."

I ran out to a bulletin board and found when the first train toward home was due. We turned from our journey and came immediately home. I found my little town gathered about the street, and sadness resting like a cloud upon the whole town. As I walked up the street the mother of one of the boys, in whose home I had boarded in other days (she was almost as a mother to me), ran out in the streets and said, "O George, if I only had the body of my precious boy!"

When I reached the gate I saw my mother come running; she threw her arms around me and said: "Thank God! my boy is safe."

And I said: "Mother, I never missed it when I took your advice. I am sure I shall take it from this to the grave." I found that I had never learned what God meant when He said: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Home authority has saved life and it has saved character and saved thousands of souls; for the lack of it the world is going to rot. But home authority is worth little without.

Home Example

It is the nature of the child to follow. Did you ever start across the room, mother, and hear a thud on the floor, and look around to find that little Mary had caught your dress and attempted to follow you and you had jerked her sprawling on the floor? Father, did you never, on reaching the gate on your departure from home, find little John at your heels, and as you closed the gate before him he looked up piteously and cried: "Papa, let me go wid 'oo." The children go with us—they follow us. How beautiful the sight to see father and mother walking in the ways of righteousness, followed by the large household of God! How horrible the sight to see the wicked father and mother start off to Hell, and every little child following! How horrible to see them lead one at a time into that awful abyss, and there each recognize the other, and the parents realize that they led them there! Stop, my brother! Stop, my sister! Do not go farther in that direction with those precious little ones following you. They look into your faces and ask the way. They see your tracks and follow.

Sometime ago I heard a roar of laughter in the hall of my own home. I walked out of my study, and found the household laughing immoderately at my little boy who was coming down the stairs dressed in a full suit of my clothing. He had tied a string around the buttons of my pants, and pulled the waistband close up under his arms, and rolled the pants up at the bottom. The vest reached to his knees, the long coat dragged the floor, the big hat almost hid his head, and his feet were lost in my number nine shoes. How comical, how funny it seemed to the family! but as I looked upon it I saw the serious side, and said: "Wife, that is not a laughable picture to me. It has in it a lesson as touching as the great realities of life. That sight teaches me that the little boy wants to be like his father—wants to wear his father's shoes, walk as his father, dress in his father's clothes, and be as his father. God help me to go right!" I sent that boy, by the servant, to the gallery that morning and had his picture taken. That little picture is kept in my writing desk drawer, and every time I open that drawer that little picture talks to me and says: "Look out, papa; I'm following you." Every father who hears my voice tonight should not for-

get that there are scenes in your homes that talk to you every day and cry out to you as piteously as life and death: "Look out, papa; look out, mamma; I'm coming after you." Don't go wrong; don't lead little feet astray.

A father coming into his home sometime ago heard his little boy and little girl quarreling as if they were going to fight. He said: "Why, children, why are you quarreling so with each other?" The little boy smilingly replied: "Why, papa, we are not quarreling in earnest; we are just playing papa

and mamma." Those little fellows had heard something. If we watch our little fellows, we will see them playing papa and mamma in more ways than one.

A Baptist minister told me of a little boy whom he had found in his rounds of pastoral visiting with his hair clipped close from the top of his head, presenting a most comical picture, which called for the following explanation by his mother: "This little fellow got hold of my scissors yesterday and the first thing I knew he had clipped the hair off the top of his

head, and when I asked him why he did it he replied with an air of victory: 'Make my head like papa's head.'" His father was a bald-headed man. How often we find a boy's head like his father's head! Look out, skeptic.

In one of Tennessee's cities a special friend of mine walked down to the Tennessee River with two bright, promising boys. He said: "Boys, we will try a swim together." And with his boys at his side they swam together out toward the current of the river.

(Continued on Page 6)



We Had to Call It "The Miracle!"

The awful fury of World War II held men and materials and virtually all industry in its powerful grip. In America, Christians everywhere put their shoulders to the wheel of freedom, determined to keep the world an open door for the Gospel. Even as they did, American Christians could not relax their vision from that constant task of reaching the lost.

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The Christian Home

(Continued from Page 5)

Away out in the current the father called a halt and advised a return, but as they turned to go back to the shore the waters proved too swift, the distance too great, and the two boys sank by his side. He swam to the shore, piteously crying: "My boys are gone." He said: "The mistake I made was, I swam out too far with the boys."

I am talking to men who are swimming out into the current of social life and amusements and dissipation with their bright boys at their side. Some of these days they will call a halt and start back to the shores of sobriety and piety; but the boys will be carried off with the current, and they will walk the shores of life sad and lonely, breathing from their broken hearts the saddest of all sentences: "My boys are gone! my boys are gone!" Stop, my brother; stop. Come back to God tonight. Bring those bright boys with you.

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Father's Testimony Saved Him

An old local preacher in our Conference lived a life of simple piety and unquestionable honesty before a family of boys and girls. His sons have been honorable. One of them, who has been to the United States Congress, gave this little incident to my presiding elder. He said: "I have never doubted my father's piety. He has lived without reproach, a Christian life in his own home. But in spite of all teachings and example with which I have been so wonderfully blessed little doubts would still enter my mind. When my father came to his deathbed I said to myself: 'Now is the time for me to settle some questions.' I walked up to the bedside of my dying father and said: 'Father, I know two things; you can tell me another, and these things will settle the problems of life.' My father said: 'What are they, my son?' I replied: 'I know that you have been an honest man—you never told a story in your life. Secondly, I know you have practiced the teachings of the Christian religion as perfectly as man has ever followed his Christ. Now the ques-

tion you can tell me is this: Is this religion all you hoped it would be in the hour of death? Has it in life and death proved a reality to you?' My father looked up, a smile played over his face a tear of triumph filled his eyes, and he replied: 'My son, I know whom I have trusted, and I am persuaded that He is able to keep that which I have committed to him against that day. Thank God Christianity was all that I could ask for in life and more than I hoped it could be in the hour of death. I have lived a happy life and die a triumphant death. Thank God, there is a reality in the religion of Christ.' The son said: 'I walked away from the bedside of my dying father, and, so help me God, from that day to this not a shadow of doubt has ever found place in my mind. When I went to the United States Congress, among the first packages of my mail was package containing the works of Colonel Ingersoll, with his compliments to me. I opened the package. The very sight of those books brought up the smiling face and triumphant words of my dying father. I carried the books and dropped them into the grate and saw them burn to ashes. I washed my hands with soap and dried them on the towel, and that is as near as I have come to going back on the faith and life of my precious father.'

This bit of history teaches us the power of godly example. Thank God for Christian parents whose lives are great beacon lights along the shore to guide us from the dangerous rocks into a haven of rest!

While Sam Jones and I were preaching in Nashville I told this little incident. At the conclusion of my sermon a Methodist preacher came up and laid his hand upon my shoulder and said: "Brother Stuart, how your sermon today carried me back to my home! My father was a local preacher, and the best man I ever saw. He is gone to Heaven now. We have a large family; mother is still at home, and I should like to see all the children together once more and have you come and dedicate our home to God, while we all rededicate ourselves to God before precious old mother leaves us. If you will come with me, I will gather all the family together next Friday for that purpose." I consented to go. The old home was a short distance from the city of Nashville. There were a large number of brothers and sisters. One was a farmer; one was a doctor; one was a real estate man; one was a bookkeeper; one was a preacher; and so on, so that they represented many professions of life. The preacher brother drove me out to the old home, where all the children had gathered. As we drove up to the gate I saw the brothers standing in little groups about in the yard, whittling and talking. Did you never stand in the yard of the old home after an absence of many years, and entertain memories brought up by every beaten path and tree and gate and building about the old place? I was introduced to these noble-looking men, who, as the preacher brother told me, were all members of churches, living consistent Christian lives, save the younger boy, who had wandered away a little, and the real object of this was to bring him back to God.

The old mother was indescribably happy. There was a smile lingering in the wrinkles of her dear old face. We all gathered in the large old-fashioned family room in the old-fashioned semicircle, with mother in her natural place in the corner. The preacher brother laid the large family Bible in my lap and said: "Now Brother Stuart, you are in the home of a Methodist preacher; do what you think best."

I replied, "As I sit today in the family of a Methodist preacher, let us begin our service by an old-fashioned experience meeting. I want each child, in the order of your ages, to tell your experience."

The oldest arose and pointed his finger at the oil portrait of his father, hanging on the wall and said in substance about as follows: "Brother Stuart, there is the picture of the best father God ever gave a family. Many a time he has taken me to his secret place of prayer, put his hand on my head, and prayed for his boy. And at every turn of my life since he has left me, I have felt the pressure of his hand on my head, and

have seen the tears upon his face, and I have heard the prayers from his trembling lips. I have not been as good a man since his death as I ought to have been, but I stand up here today to tell you and my brothers and sisters and my dear old mother that I am going to live a better life from this hour until I die. I will start my family altar again, and come back to father's life."

Overcome with emotion, he took his seat, and the children in order spoke on the same line. Each one referred to the place of secret prayer and the father's hand upon the head. At last we came to the youngest boy, who, with his face buried in his hands, was sobbing, and refused to speak. The preacher brother very pathetically said: "Buddy, say a word; there is no one here but the family, and it will help you."

He arose, holding to the back of his chair, looked upon me, and said: "Brother Stuart, they tell me that you have come to dedicate this home to God; but my dear old mother there has never let it get half an inch from God. They tell you that this meeting is called that my brothers and sisters may rededicate their lives to God; but they are good. I know them. I am the only black sheep in this flock. Every step I have wandered away from God and the life of my precious father. I have felt his hand upon my head and heard his blessed words of prayer. Today I come back to God, back to my father's life; and so help me God, I will never wander away again."

Following his talk came a burst of sobbing and shouting, and I started that old hymn,

"Amazing grace! how sweet the sound,
That saved a wretch like me!"

and we had an old-fashioned Methodist class meeting, winding up with a shout. As I walked away from that old homestead I said in my heart: "It is the salt of a good life that saves the children." A boy never gets over the fact that he had a good father.

Father and mothers, hear me tonight. Little children are looking up into your faces, asking which way to go. They are following your footsteps. Do not lead them wrong. God help you, stop tonight. Gather your little ones into your arms and turn your back on sin and your face toward God. While we sing, come and kneel at this altar and give your hearts to God, that you and your children may be saved.

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WHAT OTHERS SAY

Reviewing 3 books, "JOCKO-HOMO" (25c), "PUDDLE TO PARADISE" (20c), and "TOADSTOOL AMONG THE THINGS" (20c), an editor said, "The author, in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as the Evolutionary Theory. I should like to see a copy of these little books in the hands of every person in America." A recent customer wrote, "The booklets I got some years ago have been read to pieces."

The editor of a religious paper known where English is spoken wrote the author, "STOPPING THE STORM" is just about the finest thing I have seen on the subject." The S. S. Times said of "DUST AND DEITY," "This book, like others by Dr. Shaddock, ought to be distributed by the million." (Either book, 20c.)

"SEVEN THUNDERS" (25c) reveals background of "Jehovah's Witnesses." It quotes from Russell-Rutherford books many false prophecies, such as the raising of the dead on or before 1920. It is an eye-opener. "RASTUS AGUSTUS EXPLAINS EVOLUTION" (25c) has made thousands laugh. Sense and nonsense in Negro dialect. "MISTAKES GOD DID NOT MAKE" (25c). Any youth who reads it will see that if the world had made itself, some small detail—an error of 1%—would have made it a desert.

"EAGLE WINGS" (20c) tells of soul wings you may not have used. "HARNESS MAKER" will help you harness unused divine forces (20c). "ALIBI, LULLABY, BY-BY" (20c) is a history of what has happened to many churches. "THE GER-HAW OF THE MODERN JEHU" (25c). Gee is the opposite of haw. The cruelty of evolution is the opposite of a false gospel that unscars sinners. "SPIRITISM" (25c), tells of many experiences with mediums and fortune-tellers.

"PUZZLES OF GENESIS" (25c) answers critics who mock at alleged impossibilities. No expositor of Genesis has ever fully agreed with all other teachers, but one great Bible teacher wrote the author, "I agree with you 99.44%." As a lecturer, the author has helped thousands to laugh at theorists who saw off the limb they are sitting on. Any 5 books for \$1. All 14 for \$2.80. All books postpaid. Stamps accepted for small amounts.

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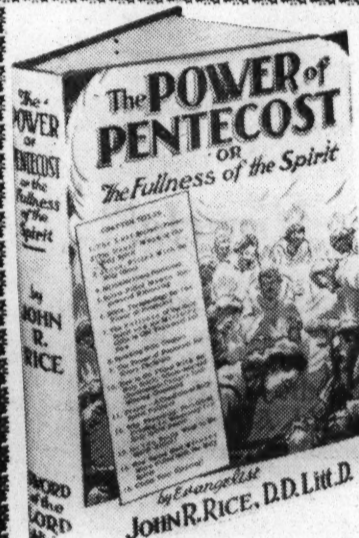
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The Unpardonable Sin

(Continued from Page 1)

Christ Himself. To take the Scriptures literally on this matter is the only safe way.

Since verse 25 plainly says that "Jesus knew their thoughts, and said . . ." I understand that in verses 31 and 32 the sin and blasphemy mentioned was in their thoughts, what these Pharisees said in their hearts, and not what they said outwardly.

II. B. H. Carroll Says

I find that the late B. H. Carroll in his Interpretation of the English Bible, volume one on the four Gospels, particularly pages 440 to 442, answers the position of Dr. Scofield and Dr. John A. Broadus. Dr. B. H. Carroll says:

"Our last preliminary explanation answers this question: Are men now liable to commit this sin? If not liable, the reasons for discussing the matter at all are much reduced. If liable, the reasons for discussing are infinitely enhanced. It is of infinitely greater moment to point out to the unwary a possible irremediable danger, than to relieve the mind from the fear of an unreal danger, however great and torturing may be that fear. It is claimed by many intelligent expositors that this sin cannot be committed apart from an age of miracles, nor apart from the specific miracle of casting out demons, nor apart from attributing the supernatural, miraculous power of the Holy Spirit in said miracle to Beelzebub, the prince of demons.

"Very deep love have I for the great and good men who take this position, as, I believe, led away by sentiment, sympathy and amiability on the one hand, and horrified on the other hand with the recklessness which characterizes many sensational discussions of this grave matter by tyros, unlearned and immature expositors. Very deep love have I for the man, but far less respect for their argument. I submit, just now, only a few out of many grave reasons for rejecting this interpretation.

"1. Such restriction of meaning is too narrow and mechanical. The Bible could not be to us a book of principles, if the exact circumstances must be duplicated in order to obtain a law. From the study of every historical incident in the Bible we deduce principles of action.

"2. The scriptures clearly-grade miracles wrought by the Spirit below other works of the Spirit. This is evident from many passages and connections. Writing the names of the saved in the book of life was greater than casting out devils (Luke 10:20). Fourth only in the gifts of the Spirit does miracle-working power rank (I Cor. 12:28). For inferior are any of these gifts to the abiding graces of the Spirit (I Cor. 13:1-13 and 14:1-33). How, then, in reason and common sense, can it be a more heinous blasphemy (I Cor. 12:28), Far inferior work of the Spirit to the devil than a superior work? Will any man seriously maintain that this is so, because a miracle is more demonstrable—its proof more vivid and cognizable by the natural senses? This would be to affirm the contrary of scriptural teaching on many points. We may know more things about spirit than we can know about matter. This knowledge is more vivid and impressive than the other. Spiritual demonstration to the inner man is always a profounder demonstration than any whatever to the outer man.

"3. Such a restriction of meaning to the days of Christ in the flesh are out of harmony with Old Testament teaching on the same subject.

"4. It fails to harmonize with many other passages in later New Testament time, which will not admit of a different classification without contradicting the text itself, since thereby more than one kind of unpardonable sins would be established.

"5. The utter failure of this exposition to convince the judgment of plain people everywhere, and its greater failure to relieve troubled consciences everywhere, is a strong presumptive argument against its soundness.

"Because, therefore, I believe that the sin against the Holy Spirit may now be committed—because I believe that some men in nearly every Christian community have committed it—because I believe that the liability is imminent and the penalty, when incurred, utterly without remedy, and because I feel pressed in spirit to warn the imperiled of so great condemnation, therefore I preach on the subject—preach earnestly—preach in tears—preach with melted heart."

Dr. Carroll was more evangelistic than Dr. Broadus, and I believe on matters of soul winning and evangelism, a better Bible scholar. Dr. R. A. Torrey and many other great and godly men agree that the unpardonable sin is a sin that can be committed now by greatly enlightened, convicted sinners who refuse to accept Christ and say a definite

and eternal no to the Spirit's warning.

III. Only One Unpardonable Sin

Most important of all, I think, is that there are a number of other Scriptures which must be harmonized with the words of Jesus in Matthew 12:31-32. Jesus plainly says that every other sin can be forgiven save one. Therefore, there is only one unpardonable sin.

That means that the unpardonable sin is the same as people committed before the flood when God warned, "My spirit shall not always strive with man" (Gen. 6:3).

The unpardonable sin which Jesus spoke about in Matthew 12 must be also the same sin described in Hebrews 6:4-6. There the Scripture says: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Here we see that the unpardonable sin is committed only by people who "were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come." The term, "partakers of the Holy Ghost," literally means having the Holy Ghost go along with. It refers not to regeneration by the Holy Spirit but conviction by the Holy Spirit. If such a convicted, enlightened sinner with whom the Holy Spirit deals about trusting Christ for salvation, shall fall away from his enlightenment and conviction, definitely rejecting Christ after perfect light on the question, then he thus crucifies the Son of God afresh and puts Him to an open shame. His sin then is unpardonable and he cannot be renewed to repentance. Since there is only one unpardonable sin, as Jesus Himself said, then it must be the same sin as here described in Hebrews 6:4-6. And it is the sin of a lost person, not a saved person, as verse 9, in the same chapter, plainly teaches: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

Dr. B. H. Carroll gives many Old Testament Scriptures which indicate that people committed the unpardonable sin then. And Revelation 14:9-12 clearly states that any man who will worship the beast (the Antichrist) and his image in the coming tribulation time, and receives the mark of the Antichrist, is to be certainly tormented in Hell forever. And that cannot mean anything but that all who take the mark of the Beast during the tribulation time will definitely commit a sin unpardonable, and cannot be forgiven. Everyone who worships the Beast or takes his mark will have passed possible redemption, will have committed the unpardonable sin. And there is only one such sin.

We are happy to say, however, that no one who is saved can commit the unpardonable sin because his sins are already pardoned, already blotted out, already forgiven and already forgotten. Of one who has trusted in Christ the Scripture plainly promises that he "shall not come into condemnation; but is passed from death unto life" (John 5:24). So no saved person can commit the unpardonable sin.

And again we may thank God that any person who wants to be saved, may be saved. The unpardonable sin does not change God's mercy, does not change God's promises, does not change God's grace. The unpardonable sin simply changes the sinner and leaves him so he will not turn to

Dr. Bob Jones Says:

We Christian people are supposed to lay up treasures in Heaven. That is what our Lord told us to do. In fact, the only safe investment we can possibly make is investment in heavenly securities. I think sometimes we forget that in order to lay up treasures in Heaven, we have to make our gifts in the name of and for the glory of the Lord Jesus Christ. As an evangelist who has been preaching the Gospel for a great many years and as the founder of Bob Jones University, I can assure our Christian friends that they can invest the Lord's money in the work of Bob Jones University and clip coupons from their investment not only in time but throughout eternity. Remember Bob Jones University is now in its twenty-third year and is matriculating this year approximately three thousand students and one thousand of these are young men preparing for the ministry and more than six hundred of them are young men and young women who are volunteers for foreign mission work. It is almost impossible for people who know the history of educational institutions to realize that in such a short time Bob Jones University has been able to accomplish such wonderful results. God has been good to us. God's children have also been good to us. In the institution which we have founded, we have set up a Christian program for which spiritual people have an affinity. Certainly Christian people believe that young people should live the right kind of Christian lives and should be protected from evil influences of the terrible age in which we are living. Spiritual Christians believe that the Gospel should be preached, and Bob Jones

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Subscriptions for Christmas

(Continued from Page 1)

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I am glad to have your letter and I hope this will be of some help to you.

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JRR:fs

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What a Believing Sinner Receives

(Continued from Page 4)

was arrested, court-martialed and sentenced to die. When they investigated they found mitigating circumstances. The man had been on sentry duty without being relieved for forty-eight hours. He should have been relieved. When the investigation was completed the officer who had signed the papers ordering his death had died. And due to the red tape of the army nobody around had the authority under the articles of war revoking that death sentence. They gave the condemned man some papers and on his own honor they sent him to Washington to present those papers to the president of the United States, the Commander in Chief of the Union Army. He alone could remit that sentence and set that sinner free. But on the way to Washington the man was waylaid, beaten, his clothes were stolen, and he was left for dead. Of course he lost his papers. When he became conscious and was able to resume the journey and finally got to Washington he had no credentials, he had no way of getting in to see the president of the United States. He went up to the White House and told the story to the doorman. The doorman would not let him in. Day by day he made his journey to the White House hoping to find somebody who would listen to his story and believe him and take him in to see the president. But he had no credentials, no papers—nothing to show who he was, nothing to prove his case. And nobody there would assume the responsibility of taking him in to see the president, who alone could help him.

Finally the time of his furlough, the day of grace, was almost up. The next morning he must go back to pay the penalty for going to sleep on sentry duty. He was going along the White House lawn for the last time. He was crying. A little ten-year-old boy playing in the White House yard heard him crying and said, "Mister, what are you crying about?"

The lonely soldier began to sob, then told the little boy the story. The little boy looked at him and said, "Sir do you wish to see the president? Is that what you want?"

The soldier said, "Yes, he is the only man alive who can keep me from dying, and I can't get in to see him. I do not have any credentials."

The little boy said, "Well, I can fix that for you. Just follow me." He put his hand in the man's and they went around to the back of the White House. They came to a big door. There was a doorman on either side, but the little boy just walked through without saying a word. They came to another door where there were more doormen. The little boy just opened the door and walked in. Finally he got in the room. Near the far end there was a desk and behind it sat a long, gaunt man, President Lincoln. The little boy walked up to the desk and said, "Daddy, here is a man who wants to see you." He was a little tad, but he knew how to get to see Mr. Lincoln.

If you are a poor lost sinner and do not have any credentials, do not have any money—you do not have anything but sin—and the death penalty for the wages of sin and death is hanging over you and you are going to have to pay the penalty, I know Somebody who can take you into the very presence of God, and that is Jesus Christ, His Son.



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Let the editor help you in this decision. Below you will find a decision form. In Jesus' name I ask you to first get this matter settled in your heart so you can sign it. Are you willing to admit to God that you are a poor, wicked, lost sinner? Do you believe that Christ died for your sins and paid for your salvation on the cross? Then are you willing to depend upon the blood of Christ to pay your debt, depend upon God's Word that He will save you? If you will, this moment, turn from your sin and trust in the blood of Christ which paid for your sins, I urge you to settle this matter in your own heart this moment by saying "yes" to God and let Jesus come into your heart to save and change and keep you forever. If you can honestly do that, then sign the statement below, copy it in a letter and mail it to me. I will rejoice greatly to hear from you and will notify Brother Barnard. Then I will write you a letter of encouragement and counsel. In Jesus' name, make your decision, sign your name to it, confess it openly and write me today!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois

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I have read Evangelist Rolfe Barnard's sermon on "What a Believing Sinner Receives." Here and now I confess myself to be a poor, lost sinner. I am tired of my sin. I want forgiveness and salvation. I believe that Christ died for me. So here and now, with all my heart, I depend upon Him for salvation. I believe that He paid for my sins with His own blood and I trust Him to save me now. I mean by this letter to claim Christ as my Saviour and I set out to serve Him the rest of my days.

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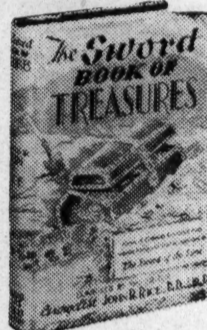
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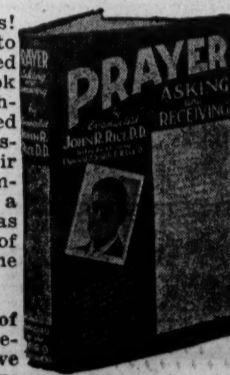
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